

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 9.

HARTFORD, SATURDAY, MARCH 15, 1834.

Whole No. 633.

THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of subscribing, a deduction of 50 cents will be made. Postage to be paid by subscribers. To Agents who receive and pay for eight or more copies, a discount of 12 1/2 per cent. will be allowed.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper discontinued, except at the option of the publisher, unless notice is given, and arrears paid.

Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, post paid.

ADVERTISEMENTS inserted on the usual terms.

From the London Christian Observer. THE FAITHFUL AND UNFAITHFUL MINISTER CONTRASTED.

I send you a transcript with some slight alterations, of a short anonymous sketch written many years ago by the late Rev. Sir J. Stowehouse, entitled "The Faithful and Unfaithful Minister contrasted."

Yours, &c., URBANUS.

THE FAITHFUL MINISTER.

He has good ends in view when he solicits admission into holy orders. He has a genuine principle of love to God and Christ, and a deep concern for the salvation of himself and his hearers. He takes no sinful, indirect, or suspicious method to get a living, but submits himself to Providence, and is not eager to enrich himself or his family. He labors with activity in the vineyard, whatever be his station in the church. Godliness is his gain, and serving Christ the fruit of his labors and the end of his life.

He may also be known by his doctrine. He insists much on the depravity of human nature, and lays before his hearers their pollution, guilt, and weakness, in order to produce those convictions of their misery and danger, which form the foundation of genuine conversion.

He insists much on the necessity of divine grace, and the influence of the Holy Spirit, to enlighten the understanding and purify the heart; and directs them to pray earnestly for those blessings which the Lord Jesus has exalted to bestow.

He preaches Christ, his person, his offices, his atoning blood, and his merits and intercession, as the ground of our hope of pardon, acceptance and eternal life; yet strongly urges the necessity of moral duties and obedience, but by motives taken from the Gospel and peculiar to it.

He aims to detect the hypocrite, and expose the formalist; to convince and awaken the self-deceiving sinner. Knowing the terrors of the Lord, he displays them in all their force to persuade men. He urges every motive that may induce his hearers to search and try themselves, and he reproves, rebukes, and exhorts, faithfully declaring the whole counsel of God.

He represents religion as an inward, experimental business. He recommends self-examination, secret prayer, constant watchfulness, and a habitual sense of God, in order to obtain the help of the Holy Spirit, to purify the heart, regulate the passions, and promote universal holiness.

His grand aim is to save souls. He therefore appears deeply serious, as becomes one who is much in earnest to promote the most important object that can engage the attention of a human being, and in addressing his hearers from the pulpit, he is no farther solicitous to please them than as he may best edify them.

The faithful minister may also be known by the following marks.

He is in labor abundant; preaches and catechizes diligently and earnestly; performs the public offices with such gravity, seriousness, and fervor of devotion, as plainly show that his heart is in his work; and spends the remaining part of the Lord's day in prayer, reading, meditation, and the religious care of his family.

He is diligent in his private pastoral work. Sensible of the worth of souls, he visits his parish from house to house where he has any hopes of doing good by such visits; inquiring into their state, whether they sanctify the Sabbath, teach their children, and maintain family prayer. He instructs the ignorant; gives or lends them good books; endeavors, especially in sickness, to make and cherish good impressions on their hearts; and watches for their souls as one who must give an account.

His general temper and behaviour are not only blameless and inoffensive, but have an evident tincture of piety and zeal. He is grave in his apparel and language, self-denying, meek, contented, and charitable to the poor. Religion appears in all his converse; he shuns vain company, and all the pleasures of fashionable amusement; and makes it his governing aim to adorn the doctrine which he preaches, and to shine as a light in the world.

He treats his clerical brethren with respect and kindness. He is peaceable and moderate, loves those of every denomination who are peaceable and pious, and wishes success to their labors. He rejoices that Christ Jesus the Lord is preached, and souls are saved, though by men of different sentiments and persuasions from himself.

THE UNFAITHFUL MINISTER.

He enters into holy orders, either from necessity or sloth, or from ambition and covetousness.

He flatters the great and the rich, be they ever so irreligious, in order to get preferment; and courts their patronage by soothing them in their vices, by espousing their political measures, or by mean compliances that are utterly inconsistent with the dignity of his office. To show himself approved unto God, a workman, is no part of his study. Gain is his godliness. He serves not the Lord Christ, but his own belly; and makes it his main care to get as much of this world's goods, and live as much at ease as he can.

He may also be known by his doctrine. He dwells much on the dignity and perfection of human nature, nor will he allow that all men stand in need of conversion; and addresses himself to all his hearers, excepting those who are notoriously wicked, as if they were real Christians, and heirs of heaven.

He dwells much on the power and will of man, denying, or seldom mentioning the aids of the Holy Spirit. He extols the merit of our own works, and thus leads men to expect salvation as the reward of their own imperfect obedience.

He seldom mentions Christ, or only as a teacher of morality. He recommends virtue from such mo-

tives as are found in the writings of heathen philosophers, nor do his sermons abound in scripture quotations. The faith which he preaches is an ascent to the truth of Christianity, without relying on the merits of its blessed Author, and deriving strength from his Holy Spirit.

He dwells on more external forms and duties, such as coming to Church, receiving the sacrament, being decent, honest, and occasionally charitable. But he is very superficial in his views of the evil and danger of sin; he prophesies smooth things, and avoids what would alarm and terrify.

He reduces the standard of religion to the inadequate conceptions of nominal Christians. He says little of inward religion, and those secret affections and exercises of which the divine persons of the glorious Godhead are the immediate objects. Self-denial, the crucifixion of the flesh, humility, and non-conformity to the world, are seldom urged by him, or at least in such vague and indefinite terms, as neither to give offence, nor create uneasiness in the breasts of his hearers.

His chief solicitude, if he have any solicitude at all, is to display his learning, or his eloquence, or to amuse his hearers with something curious and entertaining; but on the most important topics he is either silent, or cold and lifeless; in other words, he does not appear to be in earnest.

The unfaithful minister may also be known by the following marks.

He does as little as he can without laying himself open to censure and punishment. He is short, slight, and superficial, in his public work, careless how it is done, soon weary of it, and glad when it is finished, and spends the rest of the Sunday in vain company and conversation.

He is careless about private inspection and instruction. When he visits the sick, he hurries through the form without any serious warm addresses to their conscience. His conversation with his parish, savors of the world, and earthly things, and he seeks not them but theirs.

He loves sports and amusements, and is often seen in the assemblies of the vain than in the church. His dress too often bespeaks the vanity and levity of his mind. He loves the company of the sensual and gay; or, if his behavior is regular and decent, there appears little of a devotional zealous spirit in him, and he spends that time in literary amusement or idleness which should be employed for the service of his flock.

He often censures in public, and sneers in private at those of his brethren who have more piety and zeal than himself; calls them enthusiasts, however rational they may be, or Methodists, however unconnected they may be with persons of that description, and does what he can to injure their characters and lessen their esteem and usefulness.

A WONDERFUL BOOK.

A Liverpool tract, gives the following description of the Bible as a Book of Laws, a Book of Wisdom, and a Book of Truth and Life.

A nation must be truly blessed, if it were governed by no other laws, than those of this blessed Book. It is so complete a system, that nothing can be added to it, or taken from it. It contains every thing needful to be known or done. It affords a copy for a King, and a rule for a subject. It gives instructions and counsel to a Senate; authority and direction to a Magistrate. It cautions a Witness; requires an impartial verdict of a Jury, and furnishes the Judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It calls him on to parents, and enjoins obedience to children. It prescribes the limits and sway of the Sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing, the favor, and the gracious protection of its Author, to all that walk by its rules. It gives directions for weddings and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and an eternal guardian to the departing Husband and Father; tells to whom to leave his fatherless children, and in whom his widow is to trust, and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of first-born; and shows how the younger branches shall be left. It defends the rights of all; and reveals vengeance to every defrauder, oppressor, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter; gives the best instruction; and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best of laws and profoundest mysteries that ever were penned.—It brings the best of tidings and affords the best of comfort to the inquiring and disconsolate. It exhibits Life and Immortality from Everlasting, and shows the way to Glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matter in debate, resolves all our doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to Him; and sets aside all other Gods, and shows the vanity of them, and all that trust in them. In short, it is a Book of Laws, to show right and wrong; a Book of Wisdom that condemns all folly, and makes the foolish wise; a Book of Truth that detects all lies, and confutes all errors; and a Book of Life, that shows the way from everlasting death. It is the most compendious Book in all the world, the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the most accomplished mechanic, and the profoundest artist. It will teach the best rhetoric, and exercise the every power of the most skilful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete Code of Laws, a perfect Body of Divinity, an unequalled narrative, a Book of Lives, a Book of Travels, and a Book of Voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best Will that ever was made, and the best Testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the

school boy's spelling book, and the learned man's master piece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It contains the whole counsel of God. It is the treasure of eternal truth unsealed; the mind of God transcribed with his own hand. It is the Library of the Holy Ghost, indited by infinite wisdom, stamped with infinite authority. It abounds with discoveries of infinite importance; displays the riches of infinite love and mercy; and preclaims the infinite joys of the heavenly state. It discovers to us man's misery and God's mercy. It reveals salvation through the Love of the Father, the redemption of the Son, and the gracious operations of the Holy Spirit. It reveals Jesus Christ as the author of eternal salvation, and sets forth pardon through his blood, justification by his righteousness, and sanctification by his Spirit. It contains every doctrine which relates to God's honor, to Christ's person and glory, to man's duty, success, or salvation. The Gospel school, with its immense funds, is designed to be a purely atheistical institution. It has also the entire control of the press in several instances. These things indicate that a time of darkness and distress is approaching unless it be checked.

The spirit of infidelity, in every kind and degree of it, is inimical to the interests of society, and to the peace and happiness of individuals. It is both the offspring and the parent of vice and misery. Just in proportion as it prevails, it dries up all the sympathetic and benevolent feelings of the soul; and in the same proportion as it does this, it is a blow at the root of every salutary reform, and moral and religious improvement. Does it not stand aloof, and look with a morose and malevolent aspect on our temperance, sabbath school, tract, missionary, and Bible operations? And what does it propose to give in exchange for all these? It promises only the pleasures of the beasts, while we live, and the end of the beasts when we die. It takes from us our virtue, and gives us pollution and guilt. It takes from us our trust in God, and leaves us to the caprice of fate or of chance. It takes from us all comfort in affliction arising from a belief of a wise and beneficent Providence, and gives us a blank. It takes from us all hope in death, and gives despair. How strange that such a theory should be embraced as the best good of man.

But is there nothing to be done to check the growth of infidelity among us? Yes, there is much to be done. Let those who profess to believe the gospel, rest in nothing but the experience of the powerful grace of God renewing the whole man, and regulating the whole life. Reasoning and argument may have their use, but they are not chiefly to be relied upon, any more than the smooth, philosophical preaching of many at the present day. Against the latter, infidelity has always made head, but it has as uniformly been confounded by the former.—There is that in experimental religion which the infidel can neither gain nor resist. It not only reforms the life, but it changes the disposition of the men from that of supreme self-love to universal benevolence; and from the love of the world to the supreme love of God.

And here let it be observed, that the gospel only furnishes the motives and the means of this change. At the same time the subject of it finds a heaven of peace, joy, and confidence, in all the trials of life, and the terrors of death. He not only has the active, but the passive virtues also; meekness, patience, resignation, and the whole train of amiable moral qualities. These virtues infidelity can never produce. Its utmost power is limited to a sort of negative vice, and negative misery. Much depends on the conduct of professing Christians, as it respects the successful issue of the contest with infidelity. Let pure and undefiled religion both in heart and life, without bigotry, and without superstition, be maintained, and infidelity is circumscribed, and must lose its diminished and deformed head.

But if Christians bite and devour one another; if they fall into angry disputes about the doctrines of the gospel, and the modes of christian worship, they will do the work of infidelity, and bring lasting disgrace upon themselves and upon their profession. Let us then, Christian brethren, be followers together of Christ. Let us walk as he walked. Let us love one another and all mankind, not excepting the infidel. And let us be more than ever careful to maintain good works. Let us be zealous in the good cause.

From the N. Y. Observer. BEAUTIES OF THE LEOPOLD REPORTS.

I have been not a little interested with the extracts, published in the Observer, from the Reports of the Leopold Society in Austria, and it has struck me that I might do some service, especially to those persons who have not the time or the patience to read long articles, by calling the attention of the public to the choice parts of the reports, for even where all is good, you know, there are generally portions here and there of superior excellence. Will you allow me then to point out some of the beauties of the reports? What has struck me with peculiar force, will probably affect others as forcibly.

Now I have admired the way in which the report speaks of conversions. It seems that these Catholics can force conversions with as much certainty as we, poor blind protestants, can look back on them! F. Baraga writes, under date of March 10, 1832.—"I long for the arrival of spring, when I shall have numerous conversions!" Now I am aware that the face of nature is renewed when spring appears, but I did not know this was as true of the souls of men. It is news to me that conversions can be foreseen with such perfect accuracy. It is hard to foresee what men will do. But here is a foretelling of what God will do unless they deny that conversion is His work! But what makes our Catholic brother speak so confidently of the conversions that were to take place? How did he know it? Why, forsooth, some had promised him that they would be converted in the spring. There are many pagan Indians,

he says, who promised me last summer and fall, that they would in the spring embrace the christian religion! This he says all. Why, if they were converted of the truth of the christian religion, did they not embrace it at once? Why put it off till the 1st of March? But not only had some promised him on their honor that they would be converted, but he says:—"From two other counties I have received assurance, that many of the Indians there would be converted to the christian religion if I would come and preach the gospel to them!" You see they had told others who told Baraga, that they would. It came very straight. He speaks particularly of a Christian Indian who had brought him the intelligence. Now observe, they had never heard a word of the Gospel—neither knew what it was, nor how to conform! Yet they promised to embrace it—promised to believe, and be converted—to have their hearts changed—to be born again!—I know what God promises. "A new heart will I give you," but I never knew before that any man, and especially one who had never heard the Gospel, could look ahead, and say, "at such a time I will have a new heart." Baraga says, "I cannot describe the joy such assurances give me." We, protestants, are not so easily made happy by the promises of the unconverted.

Again, I have been struck with the manner in which Baraga speaks of the mother of Jesus, under date of July 1, 1832:—"When I decided to be a missionary, he says, I promised our heavenly mother that I would consecrate to her the first church I should consecrate among the Indians, for I am convinced she will pray her Son continually for the progress of our mission." Our heavenly mother! Our heavenly Father is a phrase dear to every christian heart, but it is the first time I ever heard we had a heavenly mother. Oh! Oh! Will the reader pause a moment and enquire the meaning of the word *infidelity*? Baraga promised her? where had they the interview, when that promise was made? He must have been praying to her. And why was the promise made? Because "I am convinced she will pray her Son." What! prayer in heaven! John, in Patmos, heard praise in heaven, but not prayer. I know there is one advocate in heaven, Jesus Christ the righteous who ever liveth to make intercession. That One is enough. But here we are told of another advocate on high—a Mediator. And she prays to her Son—mediates between him and sinners. What! do we need a mediator between us and Christ? I always knew we needed a Mediator between God and us; but I supposed we needed directly and immediately to Christ, since he is himself a mediator. Baraga says, presently after, "Thanks be to Mary, glorious Mother, who ever prays for the conversion of the heathen." Now if all this is not infidelity, I wish somebody could tell me what infidelity is. I would as soon undertake to defend the worship of the golden calf as this.

Finally, what power these Catholic priests have! Protestant ministers are only "mighty through God." But the priests can succeed without that help.—Father Seidel writes, "Young people of 16 years and not unfrequently older persons have never confessed nor communed (taken the half sacrament, I suppose he means.) I prepare them for both, and for confirmation." I prepare them. And another writes concerning Baraga, that he achieves wonders of salvation among the Ottawas.

This is a specimen of the religion which prince Meternich & Co. our Austrian brethren, those dear lovers of liberty, are benevolently contributing to give us here in America. They are afraid that our free institutions will not be permanent, unless they help us to prop them up with the Catholic religion! Times Meternich et domineam.

From the Protestant Episcopalian. A DREAM CONCERNING ROMANISM.

Messrs. Editors,—Last Sunday evening, after having attended the services of the day, and after perusing for a while a volume of sermons by one of our bishops, several of my family about me being occupied with other good books, we left off reading, and two of my girls began to sing. They had sung several portions of our hymns and psalms, when the drowsiness which I had felt some time, overcame me, and the last words I distinctly noticed were, "I'll wash my hands in innocence." With these words faintly impressed on my sense of hearing, and with a momentary recurrence of thought to our parish church and the services of the day, I became decidedly a dreamer in my arm chair.

I thought I was in the grandest of churches, St. Peter's, in Rome—how splendid!—but as I have never visited the eternal city, I need not dwell on the magnificent arches and columns presented to my wandering fancy. The music seemed grand and delightful, and I was in a large multitude, making my way through them, and with some of them, to a chapel, or appendage to the principal edifice, in which a young preacher rising to eminence, was to deliver a discourse. I reached the spot, and saw the preacher ascending a sort of pulpit, near which sat a venerable looking gentleman, who I learned was the Pope. The preacher called the attention of his hearers to the language of Scripture—"I hath washed us from our sin in his own blood"—and proceeded with his sermon; his remarks being substantially as follows, if I may trust my recollection of the dream:

"You here learn, my brethren, a great mystery. We are washed in the Saviour's blood. Deny not this truth—evade not this plain declaration of the inspired book. Will you say that the words are only figurative—that we are not actually washed in this holy blood? Nay, my brethren, I warn you, that to say so would be furthering heresy. I declare to you that we are really, truly, and substantially washed in the real, true, and substantial blood of the glorified Jesus. Do you ask how this can be? I know not. Neither do I know how, in the eucharist, the bread and wine are changed into the very body and blood of the same Jesus. But such is the fact as holy mother teaches, and as we all believe. We know assuredly that the substance of the bread and wine is gone, though the species of both remain, and that the very substance of Christ's body and blood, without their species, comes into the species of the bread and wine. You have faith to receive this doctrine. Have faith then, dear brethren, to receive also the doctrine I now declare to you. I say that our substance without our species, is actually washed in the substance of Christ's blood, without its species. This most certain truth I preach to you. But how this washing is performed, I know not—whether our substance is taken to heaven, there to be lavied in the substance of the sacred blood—or whether the substance of that blood descends to

the earth to live our substance—This I know not." By this time, methought the Pope manifested some uneasiness. He looked down with much anxiety, and then upward to the preacher, quite earnestly. But the eyes of the latter were in another direction, and he proceeded with his discourse.

"Let me tell you, brethren, why I hold this doctrine which I have now delivered to you. I hold it because I hold the holy doctrine of transubstantiation. Shall I say that the words, 'this is my body, this is my blood,' prove that the bread and wine become the real body and blood sacrificed for us—and shall I not equally say, that the words, 'washed in his blood, washed in his own blood,' prove that we are really washed in the real blood of our Lord? Shall I argue like a true Catholic for the one doctrine, resting on the literal truth of divine words—and shall I argue like an obstinate heretic against the other doctrine, disregarding the literal truth of words equally divine? Shall I believe that we drink the true, real, and substantial blood of Christ, and yet cannot be washed in his true, real, and substantial blood? No, beloved brethren, I am a Catholic throughout. I will not weaken the great principle on which holy mother builds her creed, in favor of the most sacred dogma of transubstantiation. We have the same authority of Scripture for both these doctrines—we have also the same philosophy concerning substances and species, to demonstrate the equal reasonableness of both—and they both are equally opposed to that presumptuous and vain philosophy, which absurdly as it seems to what is falsely called the evidence of the senses and common sense; and the opposition of such wrong principles of science is, you know, an argument in favor of those doctrines. And though, as yet, we have not discovered the doctrine I have just mentioned among our infallible traditions, I doubt not a little more industry and a deeper search will find sufficient traces of it—in which case the next General Council will declare it an essential article of faith. But, dear brethren, let us not be reluctant in our belief—let us not wait to have this sublime truth imposed on us by authority—let us agree at once that our real substance is really washed in the real substance of the blood shed for us. Let me proceed to tell you more of this truth, and of the great benefit our faith in it will."

Here, however, the impatience of the Pope became uncontrollable, and he rose and confronted the preacher.

"Papa," said a voice. Some one, methought, is going to address the Pope in Latin.

"Papa," repeated the voice. And my vision was dissolved. It was one of my children awaking me to say that it was the hour for family worship.

Can you give me any help, Messrs. Editors, in interpreting my dream?

Oraptes.

From the N. Y. Evening Star.

"The fact hath said in his heart, there is no God."

The untimely and melancholy death of C. C. Cohen, the Chemist, produced a great sensation, generally, but more particularly among those who knew him, and we are gratified to learn that the liberality of his friends will enable his widow and children to return with comfort to their home and family.

Mr. C. though quite a young man, was an excellent practical chemist, and his readings generally were varied, scientific, and full of interest; but in matters of religion, he took a singular and extraordinary turn, and from being well educated in the Jewish faith, he became an atheist; and we can safely say, almost the only one of that persuasion who, in any change of religion, utterly abandoned and surrendered all belief in a first Great Cause.—Mr. Cohen joined the society of Free Enquirers, and preached atheistical doctrines, and was a correspondent and contributor to their paper; and we now notice this fact to relate a singular circumstance connected with his writings and death.

It is known that Abner Kneeland was recently tried and convicted, in Boston, of atheism, and before sentence, he published a kind of explanation of his creed, which, in a great measure, softened, if it did not entirely do away with the belief, that he was an atheist. This recantation gave great offence to the Free Enquirers generally, but particularly to Mr. Cohen, who assailed him for so doing in the columns of the Free Inquirer, published in this city. The words of Mr. Kneeland were—

"Hence I am not an atheist, but a pantheist; that is, instead of believing that there is no God, I believe, in the abstract, that all is god, and that all power that is, is god, and that there is no power except that which proceeds from god."

In an article which he signs with his name, Mr. Cohen assails such "jargon" as he calls it, and makes this emphatic remark—"For my own part, I should say, I can attach no idea to the word God, and cannot consequently believe in him." This was printed on Saturday, Feb. 15, although the paper issues on Sunday, and on Saturday, on the very day that such an avowal was made, and made under the deliberate sanction of his name, he was blown to pieces in his laboratory, while making fulminating powder. His head, we learn, by an understanding among the Free Enquirers, was given to the society for philosophical studies; his arm, which was blown off, has not since, as we are told, been found. Thus his body has gone one way, his head another, and his limb another—scattered, we may say, to the winds. Now, philosophers may smile, free-thinkers may laugh, and atheists may ridicule the idea of divine interposition or divine vengeance—all have a right to their comment. We only state the fact, and say what they may, it is a singular coincidence of profession and catastrophe. We never have applied the word infidel to an atheist—he who does not believe, no matter in what rules of faith, is an infidel. We are all infidels in some things, but an atheist believes in nothing. Our laws, even in this free country, punish certain offences against religion, such as blasphemy, profanity, indecent railing—they punish, because these are offences against society—against public feeling—they are *contra bonos mores*; but we assume the fact that no law should punish a man for being an atheist, because no human tribunal should assume the power of punishment on a point which belongs to God himself.—Besides, if there is danger from infidelity—from open revilings of religion—there is none from atheism, for converts are seldom made to doctrines against which all nature cries aloud."

Poor Cohen was a Jew, a well educated Jew—of all nations on earth the last to renounce his God—his chosen and favorite people; he who brought them out of the land of Egypt; from captivity and bondage; who was their cloud by day, and their

pillar of fire by night; who gave into their safe keeping the great moral law which now governs every civilized nation—he who even now keeps them together as a distinct and separate nation, for great objects hereafter. To disclaim, and renounce, and deny that God, is a most rare and extraordinary instance indeed. To solve without faith, and die without hope—to openly deny the existence of God, and in the same moment, as it were, be hurried into his presence!

TEMPERANCE IN AUSTRALIA AND POLYNESIA.

The following is an extract from a letter in the London Evangelical Magazine for January, written by a member of the Society of Friends.

I deeply lament that the arduous labor of some missionaries of the South Sea Islands seems to have been laid waste, for a time, by the introduction of ancient spirits, through persons driven out of the American market by the great change that has taken place in the opinions and practices of the people in some parts of that continent.

Thou art aware that many members of the small Society of Friends have manifested some interest in this case, at home and abroad, so far as they have had opportunity. James Backhouse and George Walker, ministers of the society in Australia, on their way out, promoted and were present at the formation of the first Temperance Society in South Africa, and they have been the instruments of introducing the subject to the consideration of many religious persons in Australia. The result has been the formation of Temperance Societies in that country.

Thou wilt be interested in hearing that Daniel Wheeler, a minister of the Society of Friends, who has resided many years at Petersburg, much respected, is now on his way to the South Sea Islands, intending to pay a religious visit to the natives and residents, as the way for his doing so may seem to be opened before him by the Great Shepherd of the sheep.

It has been supposed by some that his views are commercial, but nothing is more distant from his mind. It is true he has taken out a variety of articles for barter and provision for the crew, as the voyage will most likely occupy three years. In doing this, he has acted upon the advice of some persons deeply interested in Missionary Societies.

Daniel Wheeler was accustomed to the sea, in the early part of his life, and goes out in a small vessel under his own command, purchased for the purpose by private subscription. Thou wilt be glad to hear that he is much interested in the temperance cause, and I sincerely desire that he may not meet with anything at either of the missionary settlements likely to discourage his promoting the object wherever he may go.

NATIONAL PREACHER.—The number for February contains two sermons. The Loveliness of Christian Love, and Union among Christians; the latter by the Rev. A. Nash, of Windsor, Ct., from which we give an extract,—good indeed, in theory, but blessed more abundantly when put in practice.

"But in order that the harmony and mutual affection so much to be desired, may become universal in the church, not only most religious knowledge be increased; the standard of piety must also be elevated. Christians must become more spiritual; their affections must be more holy. They must pray more. They must have more faith and more love. Their minds must be more exalted, more detached from the world; they must be more desirous of their Maker's glory, and less concerned for their own. Those disorderly, wicked passions which are the origin of divisions, contentions and numberless evils, must be subdued, and in their place must be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which are the fruit of the Spirit, and against which there is no law. O, when will saints be more like their divine Master and Lord, united in sentiment and feeling; kind and affectionate to one another, and disposed to co-operate in every good work! When will they exhibit the meekness and gentleness of Christ, sitting at his feet, receiving his instructions with implicit credence, divested of that pride which produces a wicked anxiety to be the greatest, which is an endless source of envy, jealousy and rivalry; which is most hateful to God, and tormenting to its possessor? Then will the gospel appear in far greater simplicity and glory than before; the system of truth which men have attached to it, heavenly influences continually descending, will make glad the city of our God, and earth will exhibit a resemblance of the light, and harmony, and peace, and joy which fill the world of glory."

From the N. Y. Baptist Register. REVIVAL RECORDS.

If we may offer a word of caution to some worthy friends, who would justly inquire whether it would not appear better for persons giving accounts of revivals under their labors, to keep themselves more on the background? We are persuaded, could such see themselves as others do, they would write with more caution. Where a minister makes himself very prominent, he gives occasion, not only to the world, but to his brethren, to suspect his motives; the cause is injured, and the interest of the narration is seriously impaired.

Good men forget, sometimes, as well as others, and put I first, instead of last. It always has an unseemly aspect. When God makes use of creatures to carry on his glorious work, and honors their labors, the way to render themselves most conspicuous, is to keep as far as possible out of sight. Many a most important awakening has been pulled at by those who have read the history of it, on account of the incautious attitude taken by the narrator.

From the Am. Tract Magazine. LETTER FROM GERMANY.

Rev. J. G. Oenken, of the committee of the Tract Society at Hamburg, writes as follows, under date of Berlin, Sept. 12, 1833:—

Our warmest thanks for your timely and much needed grant, by which we have been greatly assisted in our feeble endeavors to extend the knowledge of Him whom to know rightly is life eternal. By it I have been enabled to scatter, with a liberal hand, on my late tour through Hanover, Eastphalia, Brunswick, &c. the good seed, which, if God give the increase, (and for that we will pray,) will bear fruit, over which not only men and angels, but the Lord himself will rejoice, when our labors shall have been long closed. I am now on a second tour to Poland, and different parts of Prussia, for the Edinburgh Bible Society, which brings me in connection with the best men in the country; with Christian men, who will be ready to distribute almost any number of Tracts that may be sent them. Blessed be God that I can fill their hands through your liberality! I expect I shall require for my present tour, upwards of 50,000 Tracts. I hope to make many valuable connections in Silesia, Poland, and on the Vistula among the Menonites; and relying on your future assistance, I shall promise them good supplies from Hamburg. In Dessau, a part

of Germany where Satan reigns in undisturbed repose, I have also now got an active brother missionary, with whom I met in this city. I promised to supply him with 2000 Tracts. In the south of Germany, our Tracts continue to be in demand. We sent, three weeks ago, to Hanau, Dresden, Esslingen, &c. about 50,000 copies. Our field is extensive, and will increase in proportion to our means. The appalling fact, that vast multitudes in this country are altogether destitute of the truths of the Gospel, calls loudly upon us to make every exertion and every sacrifice, if by any means we may be instrumental in saving some. Life is short—eternity is at hand.

THE WIFE'S OPPOSITION AND INFLUENCE.

Mr. W. S. of Ohio, states, that some years since, he frequently visited a gentleman in his vicinity, in the hope of convincing him of the truth of revelation and future punishment; but the bitter opposition of his wife, (who had brilliant powers) and that of his own heart, prevailed, and he seemed rather confirmed in his errors.

About eighteen months since, as a female distributor presented the Tract for the second month, the lady declined receiving it, saying, "These books teach endless misery, which I do not believe." The distributor kindly suggested, that if she did not like all the Tracts contained, she might find much in it of interest; and it was received, as also the third month's Tract. This last carried conviction to the heart of the lady, which increased till she was almost in despair. She was now induced to attend public worship, and after some weeks found peace in believing.

The reflection that she had formerly opposed her husband, as above related, now stung her to her very soul. She talked to him, and her prayers were incessant—and they were heard. He began seriously to examine for himself; and the result was, what it ever has been, and ever will be, when an honest inquiry is made after truth. Both are now consistent members of the church, walking orderly, and teaching their children the fear of the Lord.

TRACT READ TO A HUSBAND.

Mr. P. L. McAboy, agent in Ohio, says, "After preaching twice at L., my heart was cheered by being informed by Mr. A.—that he owed his hope of salvation to the grace of God bestowed on him through Tracts. He had been careless about the concerns of his soul, when his wife obtained some Tracts, and read them aloud in his presence, as he could not read. His conscience was awakened, and would give him no peace till he found it in believing in Jesus. He does not remember the title of the Tract that impressed him; but it related the great sorrow for sin, of a child, whose sins, he felt, could be only as the dust of the balance, compared with the aggravated guilt of his riper years. When the Tract came is presented, and when Tracts are read, he cannot now refrain from tears, so forcibly is he reminded of their blessed influence on his own heart."

TRACT DISTRIBUTION.—About 27,000 families are now visited monthly in Philadelphia, by between 300 and 400 active missionaries, under the direction of 24 Ward Committees. The work is also about to be recommenced in Charleston, S. C., and Pittsburgh, Pa., tracts having been ordered and forwarded for each of those places.—N. Y. Ols.

FIFTY GOLD RINGS.—A letter from Rev. John Gridley, who recently visited Pittsburgh, Pa., as agent of the American Tract Society, says, that the young men of the theological Seminary at Allegheny town, entered into the Tract cause with great interest. By some of them the subject was presented to the seminaries of young ladies in Steubenville and Florence, by whom fifty gold rings and a splendid gold chain were cheerfully contributed in aid of the \$20,000 which the society is attempting to raise this year for foreign lands.—Id.

In a letter from Mr. Lee, one of the Methodist missionaries to the Flat-head Indians, published in the Christian Advocate and Journal, he thus speaks of his prospects:—

"We have made arrangements to cross the mountains with Capt. W., whose company will consist of about 50. He expects to leave Libby, (which is about 100 miles above St. Louis) in April. From St. Louis to the Flat-head country is about 1,500 miles; thence to the Pacific 900 miles. This journey is to be performed on horseback, at the rate, say of 20 miles per day. And when this journey, from the shores of the Atlantic to the shores of the Pacific, is accomplished, the most laborious part of the work is yet before us. It will still remain for us to transport our outfit 900 miles up the river to the place of destination.

Our dependence for subsistence is almost exclusively upon the rifle, as it is impossible to carry provisions for such a journey on horseback."

Most emphatically should his closing request sound in our ears, "Brethren, pray for us."

"A Dissertation on the nature of that inability which prevents the sinner from embracing the Gospel, and his inexcusable guilt in not complying with it. In two discourses. By John Smalley, D. D., pastor of the Congregational Church in New Britain, Ct."

The publication of this work in a cheap pamphlet form, at the present time, we cannot but consider as very opportune; we hope it may be extensively read, and duly weighed in the balances of the sanctuary.

After all that has been said and written in modern times, about the obligations of sinners to embrace the gospel, and the various attempts to make the way more practicable to the carnal heart, we claim still the right of private judgment, while this judgment dictates to us the importance of preserving the old land marks.

A few copies of the work may be had at the bookstore of F. J. Huntington, and at the other bookstores in this city.

We here introduce an extract from the author's summing up of the whole matter.

As to the foundation there is for the distinction; 1st. We have seen the bible is as express and full in making the difference supposed, as it is in any one thing whatever. We have seen that all the heart, soul, mind and strength; that is, a perfectly willing and faithful exertion of all our faculties, however enfeebled they are, is all that God requires of us in his perfect law. Nor is there a single instance of natural impossibilities being required of any man, in all the sacred records. Nor is it once intimated, that natural impossibilities might justly be required of us, because our natural powers were impaired by the fall. But, on the other hand, we have seen that the most absolute moral impossibilities are required of all men, without the least scruple, as if there was no kind of difficulty.

That a perfect heart and a perfect life are as much required of men now, as if they were not fallen creatures; and required of the greatest sinner, as much as of the best saint. No peculiar provisions are made, in favor of even the most abandoned. Nor is it once intimated, anywhere in scripture,

that the reason why men may be required to do that which is lawful and right, though it is contrary to their inclination, is because Adam did it that which was unlawful and wrong, contrary to his inclination. Or that all the reason why a wicked heart is not entirely innocent, and a good character is not entirely brought to itself by his own folly and wickedness, before he had any thing of it. We have seen, that the way our Saviour took to convince men that their rejection of him and his gospel was their sin, was by showing them that it could proceed from nothing but the hardness of their hearts; and not by leading them to believe it was primarily owing to a mere weakness or disorder in their understandings, occasioned by the original fall. He readily admitted that if men were blind, or if they had not sufficient means of information and conviction, their unbelief would be no sin. Nor does it appear that any unbelievers in those times, had refined so far as to reply in their own vindication, that they could not help hating the light, because their hearts were evil. This seems to be a cloak for unbelief, of a more modern invention.

2d. We have seen that common sense most readily and fully gives into such a difference as this, in all common cases, in every supposable case in which the vindication of our own character is not concerned. Yea, in cases where men are not interested, and most straitened for a plea in their own justification, they rarely think of pleading an intention and a very wicked heart. If a man, when questioned for a supposed faulty action, can show that it was an oversight, and not owing to any ill design; or if he can make appear, that he had not an opportunity or capacity to do better than he did; these are always allowed to be things to his purpose. But it is rare that any one undertakes to excuse himself, as to any injurious conduct, omission of duty, with respect to his fellow men, by showing that he is, and always was, an exceeding wicked and unrighteous disposition, and that his heart was quite as bad as his conduct. No one, unless he was out of his wits, would ever think of making such a plea in this before a human court. It is only in matters of religion, and before the divine tribunal on their last decisive trial, that criminals themselves think of making this plea, or that it would avail any thing unless to the greater condemnation.

And we have seen that the reason why sinners are ready to look upon a wicked heart as a good excuse in matters of religion, is because they mean no such thing by it, or do they think they have any such thing as a heart at all wicked. When they talk of moral depravity, deadness in sin, want of a disposition to that which is good, &c. they really mean by such expression—they know not what.—Something that is consistent with their sincerely wishing, desiring, and endeavoring to the utmost of their natural power, to do their whole duty. And this is all the reason they think a bad heart is an excuse with respect to these things, any more than in other cases. This is the reason why, in their view, 'sin is dead,' and looks like such a kind of thing as must necessarily always be dead; it is not being possible in the nature of things, that it should be alive, longer than just to bring itself into existence.

It may, therefore, notwithstanding this seeming exception, well be considered as a quite universal dictate of common sense, that the want of a heart, and the want of natural capacity, in regard to exercising men, are entirely different things.

3d. We have seen that reason discovers a just foundation for this decision of the moral sense, and of the scriptures, as clearly as it discovers any thing of a moral nature. We have seen that ability to act otherwise than agreeably to our own hearts, would only be an ability to act unfeelingly and by constraint; that actions which are done contrary to, or without our wills, are actions for which we cannot in reason be accountable; that only taking away moral necessity, the necessity of men's acting or not acting according to their own disposition and choice, unavoidably subjects them to a fatal necessity, a necessity of acting otherwise than they would choose, or whether they will or no. Reason plainly teaches, that things done under that necessity which arises from our own hearts, and that which is against them, are just as different, as things in which we are the agents, and things in which we are not—just as different as Peter's girding himself when he was young, and going whither he would, and his being girded afterwards, and being carried whither he would not—just as different as a man's wilfully murdering himself, and being murdered by another, in spite of all he could do in his defence. We have seen, that if a want of holiness excuses a person in being unholy, and if a disposition to sin excuses a person in sinning, then every unholy creature, every sinner in the universe is perfectly excusable.

From the Baptist Repository.

CHURCH CONSTITUTED IN TROY.

At the request of a number of brethren in Troy, (desiring to be constituted into a 2d Particular Baptist Church in that city,) an ecclesiastical council convened in the 1st Church, Feb. 26, 1834. After hearing the credentials of their christian character and standing, together with their articles of faith and practice, the council unanimously resolved to recognize them as an independent Baptist Church, of the particular faith and order. The sermon on the occasion was preached by Eld. B. T. Welch—the right hand of fellowship was presented by Eld. B. M. Hill, and the charge given by Eld. E. D. Hubble.

B. T. WELCH, Moderator, A. VAUGHN, Clerk.

West Troy, Feb. 27, 1834.

Dear Brother,—In relation to the above, it is perhaps due to remark, that the proceedings of the council were truly harmonious, and that the first church in Troy, with which these brethren were formerly connected, are most hearty in this measure.—the prospects of the newly constituted church (sixty-four in number) are encouraging. May they increase until the little one shall become a thousand, and the small one a strong nation.

Most affectionately yours, A. VAUGHN.

REVIVALS.

Br. A. Morse writes us from Colebrook, as follows: May they proposed meeting be crowned with success.

Colebrook, March 10, 1834.

We have enjoyed a time of refreshing in our little congregation, for a few weeks past. Professors are revived, and twelve or fourteen persons are hoping in the salvation of the Lord. Our people have invited brethren from abroad to attend meeting with them three or four days: it commences to-morrow evening.

For the Secretary.

Meriden, March 12, 1834.

Brother Canfield,—You will doubtless rejoice to hear of the prosperity of Zion in Meriden. God has wonderfully displayed his power and goodness in awakening Christians from their spiritual lethargy, and in converting sinners; and we may still say, the Lord is with us. Previous to the present revival, the church met re-

peatedly for prayer, every Wednesday afternoon. And it was indeed interesting to see the increasing spirituality of mind which was manifested in the meetings. Christians were animated with the presence of God, and prayed as though they believed in the christian religion, and in the efficacy of prayer. Impenitent sinners began to be alarmed, and many came to me with the inquiry, "What shall I do to be saved?" At this interesting crisis, we appointed a protracted meeting, which was commenced, as you perceive, under auspicious circumstances.—There was sufficient to inspire us with faith in God; and according to our faith, so were we blessed.—Christians prayed fervently and constantly. The preaching was of such a character as to remove (with the blessing of God) the false props of the self-righteous, and to bring to reflection the gay and thoughtless. And even the opposer is compelled to "stand still and see the salvation of the Lord," while others who have been feasting with a keen appetite on the imperfections of Christians, and exulting in their imagined resources, are driven to the mercy seat, crying, "Lord save, or I perish." The work is emphatically the work of the Holy Spirit. O, how humble, thankful, and joyful should we be, for this merciful visitation. About 50 persons have recently obtained hope in the Saviour, and many are still inquiring the way to the kingdom. In view of this refreshing from the presence of the Lord, the language of the prophet is echoed from the heart, "Who are these that fly as a cloud, and as doves to their windows?" The joy of the church on this occasion is a foretaste of her future glory.

Pray for us, that the Lord will continue to bless his people with the outpouring of his Spirit, that we may see greater things than these.

Yours, affectionately,

N. HERVEY.

For the Secretary.

Dear Brother Canfield,—I wrote you some time since, a private letter, enclosing money for the payment of the Secretary; mentioned the ill state of my health; and also a general religious excitement in Colebrook, and that God had wrought by his grace for the salvation of souls. I then made some general remarks respecting the preaching of the present day; and expressed my belief that God would accomplish the purposes of his grace.

The thought of that letter being published, was as foreign to me as the expectation of receiving a communication from the "Man in the Moon." I suppose you thought it came from a friend, and was at your service. No harm was done, though it was unexpected by me. I felt no objection when I saw it in the paper, (if the propriety of publishing it might be questioned) nor do I now feel the least regret.

Your note in the Secretary of the 8th inst., soliciting an explanation through the columns of the Secretary, by conference with the aggrieved, is the only inducement to this communication. With respect to the gentlemen settled in the ministry in Colebrook, I have heard neither of them preach; and with one of them, I can hardly be supposed acquainted, as I have seen him but once, and enjoyed his company not more than three minutes, in which time, whatever my deportment might be, he treated me with much politeness and good manners. My little knowledge of the world has led me to make a distinction between men and principles; and when I meet with men with whom I am unacquainted, it is my happiness to think their principles may be good. If they are incorrect in my view, they have the same legal right to believe and profess for themselves, as I have for myself.

To give an explanation, or to satisfy all those who are, or may be grieved by the few terms used in a friendly letter to an individual, it is believed, would be a Herculean task. It is presumed that more, than the age of Methuselah, would be necessary to give a satisfactory explanation to every Arminian, for the use of a very few terms for the purpose of magnifying the free and sovereign grace of the Lord Jesus Christ, and for exhibiting the depravity of the human heart. As I have arrived at the age of the Median monarch, when he took the kingdom of Babylon, from which he was soon removed by death; and as I am very infirm, which warns me of approaching mortality; nothing more can be expected from me on this subject; and if a reply is made to this communication, I wish to be governed by the advice of an infallible writer,—Study to be quiet, and do your own business."

Yours, &c. A. MORSE.

For the Secretary.

To Rev. Ransom Johnson, Wallingford, Ct.

Reverend Sir,—God only knows what sorrow I have felt, in leaving the Methodists. Grace has supported me, else I should have sunk under a burden too grievous to be borne. After spending long time in christian fellowship with them, exercising myself in the various duties, both of the private christian and of the gospel minister, my heart, I found, was bound to those I loved, by such strong and tender connections as could not be dissolved without the most painful sensations.

But I console myself in reflecting, 1st, That I have acted under an imperious sense of my duty; 2d, That I have not left the Church of Christ, (dearest of all things to my heart) only passed out of one department of it into another. And that still, christian affection need not abate, until this earthly state of things shall cease, and all God's people shall rejoice each other in happier and more enduring circumstances.

It will be generally concluded that I have undergone some change of sentiment. Permit me then, Sir, at least for my own conscientious satisfaction, to introduce, and plainly express my present views of Baptism. Having carefully examined, I have come decidedly to this: that believers are the only proper subjects of baptism, and that the only proper mode of its administration is immersion.

That believers are the only proper subjects of baptism, is to me proved by the following arguments: 1.—The phraseology employed by the New Testament ministers, when they enjoin baptism, plainly indicates that men should be taught in the knowledge of the gospel, and become believers, humbly repenting of their sins, previously to their receiving Baptism.

I. Examine our Lord's commission to his apostles. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 18, 19. In another place, thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. Hence it appears that the creature must be taught, and become a believer, in order to his receiving baptism.

2. Examine the expressions of the other New Testament ministers, enjoining concerning baptism. John the Baptist administered the ordinance of baptism to such as repented of their sins. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for re-

pentance." Mat. iii. 7, 8. Luke iii. 7, 8. Here, of those who came to his baptism, John requires repentance and the fruits of it.

On the day of Pentecost, when the multitude, pricked in their hearts, inquired what they should do, Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, (for offspring) and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39. Here, again, repentance is required before the administration of baptism. When the Ethiopian eunuch desired baptism, Philip said to him, "If thou believest with all thy heart, thou mayest [be baptized]." Acts viii. 37. Here faith is required before baptism. When the awakened jailer inquired what he should do to be saved, Paul and Silas replied, "Believe on the Lord Jesus Christ." Acts xvi. 31. Faith is here again required, before the ordinance of baptism is to be administered.

We have seen that mankind are to be instructed in the doctrines of the gospel, and that they are to become cordial believers, as well as humble penitents, previously to their reception of baptism. But surely it will not be pretended that these qualifications can be reasonably expected of infants.

II.—The apostles of the Lord, exercising their commission of preaching the gospel and baptizing, indeed, all ministers of the gospel in the apostolic age, administered the ordinance of baptism only to believers, as is most probable.

In those days came John the Baptist, preaching in the wilderness of Judea. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, confessing their sins." Mat. iii. 1, 5, 6. Mark i. 4, 5. Confessing their sins—all that were baptized of John—save only Jesus Christ, who had no sins to confess, ver. 15—17. I conclude there were no infants among these, confessing their sins.

Then, on the day of Pentecost, when the gospel was attended with extraordinary effects, under the preaching of the apostle Peter, "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts ii. 41. Here we see those that were baptized were they that gladly received the word. Do infants gladly receive the word of the gospel? "But when they,"—the Samaritans, among whom Christ was preached by Philip, with happy effect—"when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. And why were not infants mentioned, if any were baptized?

"Then Simon, [the sorcerer] himself believed, [or pretended to believe] and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." ver. 13. Do any imagine that he beheld any infants baptized? In the same chapter, ver. 36—38, occurs the account of the baptism of the Ethiopian eunuch; but here you will not expect the baptism of any infants to be mentioned, any more than at the baptism of Saul of Tarsus, as recorded in chapter ix. 18.

The next mention of baptism is on the occasion of the introduction of the gospel among the Gentiles. It was at Caesarea. Peter was preaching in the house of a certain centurion, by the name of Cornelius. "While he spake, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also, was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts x. 44—48. A glorious time! Observe, 1st, they heard the word,—2d, received the Holy Ghost,—3d, spake with tongues,—4th, magnified God. These are commanded to be baptized. Will any one say that any of these were infants?

Next occurs the Baptism of Lydia, together with her household. Paul and Silas together, were in the city of Philippi, of Macedonia. "And on the Sabbath," says the sacred historian, "we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. Acts xvi. 12—15. Should any be inclined to think there were some infants among the baptized of this household of Lydia, I would invite them to a consultation of the last verse of the chapter.

In the same chapter, occurs the account of the baptism of the jailer, and his household. For casting out a spirit of divination from a certain damsel, Paul and Silas were caught and thrust into prison, and their feet made fast in the stocks. "And at midnight, Paul and Silas prayed and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bonds were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, [in case it believes]. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.—ver. 25—34. Observe, *Believing in God, with all his house.* So that all who received baptism, of the jailer's house, were believers.

Afterward, at Corinth, not only Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house, but "many of the Corinthians hearing, believed and were baptized." Acts xviii. 8. Observe, they heard, they believed, then were baptized.

The baptism of some persons is related in chapter xix.; and what they were, men, women, or children, we learn from ver. 7—"And all the men were about twelve."

III.—The nature of the ordinance of baptism is such, that it cannot consistently be received by any other than adults, or persons who have arrived at years of discretion.

I. Baptism introduces its subjects into the church. When therefore one has received baptism, he has been thereby constituted a member of the church, and consequently is entitled to sit at the Lord's table with his brethren, and to enjoy all other church privileges. But is the little helpless infant qualified to enjoy church privileges—to sit at the Lord's table, and partake of the symbols of the Lord's body and blood?

8. Here, of
requires re-
the multitude,
they should
every one
the remission
of the Holy
and to your
are afar off,
shall call."
is required
When the
Philip said
to heart, thou
Here faith is
valued and
Paul and
Jesus Christ,"
before
mistaken.
be instructed
t they are to
be baptized.
But some qualifications
are required.
First, preaching
in the gospel
out to him
around him
all that
1, 5,
all that
Christ, who
I conclude
fessing their
in the gospel
under the
that gladly
the same day
see thousand
that were
of the word
the gospel?
among
with happy
reaching the
both men and
not infants

I have lately read with much interest, Ripley's Examination of Stewart on Baptism. I am delighted with the author's candor, and the conclusiveness of his arguments. I have read nothing on the subject so critical, and at the same time so perfectly intelligible and convincing. In my view, it is an admirable production, conclusive on every point it touches, strong in argument, and rich in illustration. Every sentence tells upon the main point. The reader is convinced as he goes along, and fully prepared for the conclusion at which the author arrives.

I admire the spirit in which the work is written. It is modest, firm, candid, and christian-like. I have no wish to detract from the justly earned merit of others, when I say, that in this publication, Professor Ripley has done honor to himself, and conferred no small benefit on the denomination to which he belongs. It was happy for the world, were all controversial publications on religious subjects written in the same spirit which characterizes this. I heartily desire that it may be in the hands of every Baptist, especially of every Baptist minister, and I think it would not injure our Congregational brethren to give it a thorough and candid reading.

Suffield, March 4, 1834. G. P.
For sale by F. J. Huntington, in this city.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 15, 1834.

BAPTISM AT WETHERSFIELD.

Yesterday seven interesting candidates were baptized in the Connecticut on profession of their faith. Four of them were young men, and three young ladies. We rejoice in the accession to the number and strength of our sister church in Wethersfield.

May it increase an hundred fold with "the increase of God."

The readers of the Secretary will find in this paper a letter on the subject of Christian Baptism, which is inserted by request of the author, and another highly valued friend of our acquaintance. Of the writer of the letter, we had not till now any knowledge; nor do we now know from what denomination he comes, only by inference from his naming the trial occasioned him by separating from the Methodists; among whom we suppose he has been for some years, a Gospel preacher. But this we do say, that his views of this subject are so perfectly scriptural, so conclusive and devoid of extraneous appendages, and all superfluous, that it actually seems as if no ingenious mind, unencumbered with previous attachment, and intent only upon the inquiry, what the scriptures prescribe in the premises, would ask any thing more to settle the point, of the proper subjects of baptism.

We have many times felt appalled at the tenacity with which men of undoubted piety and learning cling to infant baptism, as what they are pleased to call a duty and ordinance of the church of God; when we say fearlessly, what has been said a thousand times before, that not one word is to be found in the Bible, in which infants are so much mentioned, in connection with baptism, and those who advocate it know this is true, and many of them frankly own it. If we are not mistaken, a theological professor, (a protestant,) has conceded, that infant baptism is not to be found in the sacred writings. Where, then, is the church of God to look for it but in profane writings. And is not this doing precisely as the Papists do, in so far as Baptism is concerned? It is believed that Papists have never claimed any other than traditional authority for infant baptism, and that tradition sustained by the authority of the church to institute ordinances.

We have been told of protestants having been often accused by Roman Catholics, of objecting to many of the ceremonies, as unscriptural, and still practising infant baptism themselves, for which no person can find any express scripture authority.

These remarks would not have been made, but for reasons of importance to the church and the world. It is believed by all protestants, that Popery combines in its practice, ceremonies entirely at variance with the pure religion of the Bible, that its assumptions are mostly unauthorized, and that many of its material appendages have tendency to delude men to

the loss of their souls, &c. Now we think that Popery never will be arrested in its progress, and can never be purged of what are deemed corruptions of Christianity, until it abandons infant baptism altogether; for it has been sufficiently shown by John Gill that that rite was not only a part, but a pillar of Popery. Believing the truth of the above remarks, the opinion is now hazarded, that every instance of infant baptism, or infant sprinkling called baptism, is to all intents and purposes papistical, inasmuch as not a verse has yet been found in the word of God, (the protestant's only rule of faith) which either enjoins it, or affirms the practice of it by Christ or his apostles. In the absence of such testimony, all else that can be said avails nothing to the establishment of the practice as of divine authority.

The protestant church is not now, and never has been, and it is thought, never will be agreed as to the proper subjects of infant baptism; some affirming one thing and some another. The reason of this difference is perfectly obvious,—the entire absence of a valid umpire,—the Bible being entirely silent on the subject. Now we fully believe that if Christians of every name would abandon what is unauthorized, and return to the primitive practice of the church in the matter of baptism, other errors would be gradually abandoned, both amongst Papists and Protestants, harmony would find its way to the bosoms of the saints, and the church of God once more be restored to her primitive simplicity, having but "one Lord, one faith, and one baptism."

But as long as such things occur in the Protestant church as are stated in the following article, extracted from the Calcutta Enquirer of March 12th, it is vain to think that popery, with its idolatrous masses, and other corruptions, will ever become better, or that harmony will ever characterize the Protestant church. The article is as follows:—

"On Wednesday last, a large number of native adults and children were received into the Christian church by baptism, at the Mizapore chapel, Church mission premises. The Christian religion is surely progressing in this country, and in some places, whole villages are found inhabited by converts."

For aught we know, these adults might be penitent believers, and as such, entitled to baptism, but how came heathen children to be introduced into the church? The Romish priests have just as good authority for sprinkling into the church the native children of our forests. We repeat our opinion, that this species of popery is equally to be deprecated, under whatever name, and in whatever country it exists; nor can one be expected to cease until the other is abandoned.

The editor of the Catholic Herald is informed that we have read his polite remarks on us. His pity we need not, since the strong arm of the law is yet our protection. Our sickly intellect is convalescing, and we hope will soon be in a healthy state. Our eye sight is yet continued, and also a portion of our recollection. His opprobrious epithets we return unrecalled, not in the least suspecting him of "having published what he knew to be a false version of" jesuitical ire.

Revival in Willington.—Just as our paper was going to press, we received a letter from our brother, Rev. S. S. Mallory, dated March 11, giving a cheering account of a revival of religion in Willington. It will appear in our next. We anticipate it so much as to say, that seven converts from the Sabbath School have been baptized, and from 20 to 30 have been hopefully converted. He would be gladdened by ministerial aid from his brethren.

ALTON SEMINARY. (III.)—It affords us pleasure to see by an advertisement in the Pioneer, that this institution is flourishing, and its future "prospects truly encouraging." Rev. Hubbell Loomis and Mr. John Russell are principals. They have globes and other apparatus, and also a valuable library. Board, \$1 per week. A Female Academy is also in operation at Edwardsville, under the instruction of Miss Loomis, daughter of the Rev. H. Loomis, and affording great advantages for young ladies.

MEETING OF WESTERN BAPTISTS.—We are obliged by the receipt of the Proceedings of the General Meeting of Western Baptists at Cincinnati in November last—in an octavo pamphlet of 80 pages. The reports of various committees, therein given at length, indicate close and careful application to the subjects referred, and especially in the bearings of those subjects upon the Western churches, in their present circumstances, and future prospects and duties. So clearly are points of difference discussed, and various Christian duties enforced, that the effect, we think, cannot fail to be salutary in promoting harmony and activity in religious feeling and action.

Literary Inquirer, and Repository of General Intelligence, published weekly at Buffalo, N. Y. by William Verrinder, at two dollars a year, in advance. It is a well stored miscellaneous periodical, neatly printed in large quarto form, and does honor to the Lake Empire.

The New York State Temperance Society met at Albany, Feb. 25th. It is spoken of as more interesting than any former anniversary. From the summary of the proceedings of the Board, which was read, the following item is extracted. No other evidence seems needful to show the extent and efficiency of that powerful society. We take it from the American Temperance Intelligencer.

"Next to the employment of an agent, the committee have felt it their duty to increase the publication and distribution of temperance intelligence, to the full extent of their means. During the year, therefore, the issue from the press employed by the society, have far exceeded those of any former year. The documents circulated during the first and second years of the society amounted to 48,610 copies; third year, 312,000; fourth year, 890,650; past year, 4,551,930; making a total of 6,003,190 copies, during the five years of their operations."

The female who lost her life during the late accident on board the William Penn, has been recognized as Mrs. Patterson, of the eastern shore of Maryland. It is said she has left three children to mourn her untimely fate.

BY HIS EXCELLENCY, HENRY W. EDWARDS, Governor of the State of Connecticut, A PROCLAMATION.

A consciousness of our feebleness and impotency, and of a superior power, by which we are controlled and regulated, has, in all ages, led man to look beyond human means for aid and direction. To this natural impulse, with a Christian people, are superadded the authority of the revealed will of our Divine Master and Lawgiver, and the example of the good in all ages since the light of revelation first dawned upon the world. This authority and example were not lost on our pious forefathers. They were led by the spirit which prompted their emigration, and the dangers and difficulties by which they were surrounded, to frequent self-examination and humble supplication. This practice has been continued by their descendants, and will be continued, while a due sense of human frailty and human duty exists among us.

In accordance with the views, and the practice of my predecessors, I do, therefore, appoint Friday, the 28th day of March next, to be observed as a day of Fasting, Humiliation and Prayer; and I do hereby invite all the people of the State, on that day, to abstain from their ordinary occupations, and devote themselves to self-examination, and such religious exercises as are suited and appropriate to a Christian Fast. I invite the people of all denominations, with their pastors and religious teachers, to assemble in their usual places of worship, and with humble spirits and contrite hearts, acknowledge our weakness and insufficiency, and our absolute dependence, for all that we are and all that we hope for, on the superintending power and protection of our heavenly Father; and offer up their fervent supplications.

That God would be pleased to enlighten our minds and purify our hearts—that he would give us a due sense of His goodness towards us, and incline us to a right use of our privileges and advantages—that He would still look upon us with favor, and continue His numerous blessings—

That He would bless and prosper the efforts for the diffusion of light, of knowledge and of truth, and the suppression of vice and error—that in the year on which we have entered, He would bless us with health, prosper our labors, and continue the rich abundance which has hitherto been given us—that He would spread among us the knowledge of Himself, and the knowledge of ourselves—cause us to live in conformity to His will, and finally, through the merits and intercession of Him who died that we might live, vouchsafe to us that favor which is life, and that loving kindness which is better than life.

And also, that he would take all who are entrusted with authority in the State and National governments, under his guidance; give to each one the spirit of his station; and cause him to act with a single eye to the faithful discharge of his high trust—that he would continue to us, as a nation, the blessings of peace and domestic quiet; give us a due sense of justice, and a due respect for the rights of other nations.

And also—that he would mercifully look with favor on the whole family of mankind; cause a sense of justice to prevail universally; diffuse through the earth the glorious influences of His spirit; break the rod of the oppressor; and make every man to sit in peace under his own vine and under his own fig tree.

Given under my hand, and the seal of the State, at New Haven, this 25th day of February, in the year of our Lord, one thousand eight hundred and thirty-four, and of the Independence of the United States, the fifty-eighth.

HENRY W. EDWARDS,
By his Excellency's command,
THOMAS DAY, Sec'y.

General Intelligence.

Foreign.

From the New York Daily Advertiser.

LATEST FROM EUROPE.

FROM SPAIN DIRECT.

The editors of the N. Y. Daily Advertiser have been favored by several distinguished exiles, now in this city, with the perusal of letters and papers from Madrid, to the 26th Jan. and Cadiz to the 4th February—and being from distinguished individuals to their friends, we are relieved.

These letters state that there will be no convocation of the Cortes, as known in 1821 and 1822, which was composed of one body; but that a representative government will be formed, consisting of two chambers. The upper, or higher branch, will be composed of two thirds from the higher nobility, and one third from the higher clergy. The lower house will consist of 250 members, elected from the municipalities, viz. cities, towns and villages.

The Queen had met the council of new ministers repeatedly, and had been treated with the utmost cordiality. The new ministry had been in power here 14 days. The only great measures that they had adopted during that time, were, placing the nation on a war footing by increasing the army from 60,000 to 120,000 men; and of direct inquiry into laws created by Ferdinand since 1823.

The change of ministry had occasioned so great rejoicings in different parts of Spain, that the authorities, to prevent excesses had issued proclamations to prevent the people from assembling, fearful of the consequences.

The Carlists appeared in different provinces, but not formidable. It is believed that almost the first great question that will be discussed by the new government, will be the settlement of the South American States.

ENGLAND.

London, Jan. 27.

It is reported in this city to day, that private accounts from Lisbon have arrived, to the effect that Spain is immediately to invade Portugal, in order to overthrow the Carlists there; and that this step is to be taken with the acquiescence of the Russian Ambassador at Madrid. It is said, however, we must suspect that some juggle is going forward, having reference to Turkey. Russia does not do nothing for nothing.

PRUSSIA.

Berlin, Jan. 21.

It is generally rumored that since the travels of the hereditary prince, he has become strongly inclined in favor of constitutional institutions. There is no doubt that the views of the heir of the throne of Prussia will have a great influence over the proceedings of the congress of Vienna.

Domestic News.

ITEMS, &c.

EXTENSIVE CONFLAGRATION.—On Monday evening, between 8 and 9 o'clock, the city was again visited by a destructive fire. It broke out in a stable in the rear of 228 Mulberry street, and almost adjoining the rear of Mr. Chase's church, in Mott street, and was occasioned by the careless use of a lighted candle.

The wind being fresh, the flames were carried upwards with incredible celerity towards the Roman Catholic Orphan Asylum, where their progress was impeded by the precaution taken in rendering the rear of that building impervious to fire.

The dwelling houses destroyed were from fifteen to twenty in number, and included about half the number in the square bounded on Spring, Mulberry, Prince, and Mott streets. They were occupied by perhaps not less than fifty families, chiefly natives of Ireland. A few of these houses were of brick, or had brick fronts—the remainder were two story frame buildings. There were in the centre of the square,

the large three-story brick school house attached to the Asylum, a plaster-of-Paris factory, a slaughter-house, and about a dozen cartmen's stables, all which were totally destroyed, together with one horse and several swine. The total number of buildings destroyed, we think, is not less than forty, of all descriptions.—N. Y. Daily Ad.

Steam Boat Accident.—A Cincinnati paper of the 4th inst. states that the steam boat Banner collapsed her flue, on the 23d ult. 27 miles below St. Louis.—The engineer was badly scalded—the chambermaid has not been heard of since, and it is believed that she jumped overboard and was drowned.

Loss of the Brig Encomium, bound from Charleston to New Orleans.

Nassau, Feb. 12, 1834.

From the time we left Charleston, we had uncommon fine weather, and were under the impression that we should certainly reach N. Orleans in a week, at least, but on Monday night at 12 o'clock, the vessel struck on Abaco Reef and filled in 20 minutes after. The masts were immediately cut away, to lighten her, but all in vain; she began to thump so violently, that the captain ordered all hands to secure themselves, for he said she would not keep together another hour. Young Smith and myself lashed ourselves to the mainmast, as well as the rest of the passengers, amounting in all to 63. After being in this situation a few hours, the vessel went down bow foremost, and only a few feet of her stern remained above the water. We then began to make preparations to secure our lives a little longer, for death appeared to us inevitable. In attempting to get the small boat, which was the only one we had, on the side, she tilted twice, and it was with the utmost difficulty she could be kept free. Eight of us left the wreck in her before day light, to seek for land. As soon as daylight came, we discovered land, about five miles distant. It proved to be Fish Key, a small island, inhabited only by a single family of fishermen. On this desolate place we remained four days, subsisting on what we could catch having scarcely enough to keep us alive. We were then carried by the fishermen to Green Turtle Key, where we remained a day and a night, and lastly were brought to this place completely destitute.

Melancholy Occurrence.—About half past 12 o'clock, Mr. Daniel Ensley, a highly respectable and wealthy man, residing at 180 Bowery, New York, under a temporary aberration of mind, struck his amiable wife whom he most kindly loved, with a clock weight, which immediately deprived her of sensation. Stealing her lying apparently dead, he very coolly took a pen-knife from his pocket, cut his own throat, fell upon the floor, bled profusely, and when found, was weltering in his gore. At 5 o'clock last evening, he was not dead, but very slight hopes were entertained of his recovery. His wife, unconscious of her husband's situation, notwithstanding the severity of her wounds, was likely to recover.

A gentleman in Virginia has had a standing bet for 12 or 15 years, that it would rain the first Saturday in every August, which he has won every year except one. Another gentleman bet that it would rain the 25th of July, and won it. He says it has never failed to do so for the last 16 years.—N. Y. D. Advertiser.

Tobacco.—The quantity of tobacco raised in Ohio, the present year, is estimated at 14,000 bales, which is nearly double the average of last year.—Ohio Review.

Alexander Larabee, of Peru, N. Y. has been tried and convicted in the circuit court at Plattsburg, of the murder of Leander Shaw. He is sentenced for execution on the 28th of March inst.—Id.

Five hundred and forty-two deaths occurred in the city of Charleston, during the year ending on the 1st of February. Of these, 92 were by consumption, 1st by intemperance, and 15 of lock-jaw.

A mad Princess of the house of Bourbon, on being asked why the reigns of queens were, in general, more prosperous than reigns of kings, replied, "Because under kings, women govern—under queens, men."

Miss Watts, a young lady 19 years of age, daughter of Mr. Watts of Byford House Academy, died lately, in consequence of having drunk too much Eau de Cologne, to raise her spirits after a fright.

Lake Erie is navigated by 20 Steamboats and 128 Sloops and Schooners. The tonnage has increased during the past three years, from six to 18,000 tons.—The tonnage entering the port of Buffalo in 1833, amounted to more than 200,000, and 10,000 passengers are estimated to have left it for the west.

A Ducking.—A man who had parted too freely of aquavite, mistaking his course at night, instead of wending his way home, coolly walked off the dock at the foot of Dover street, and floundered for some time in the water, when his cries brought assistance, and he was extricated from his unpleasant situation, a most exhausted and entirely sobered by the ducking he had received.

Fishing.—A man was found in the garden of Grant Thorburn, in Liberty street, in the rear of which is a watch maker's shop which had been recently robbed, with a market basket in his hand containing a large tin basin; who on being interrogated by the watch man, said he was going fishing. As there were no fish alive in that neighborhood as far as known, save those which Mr. Thorburn had in his pools or vases for sale, it was deemed proper to arrest him for his ill advised attempt to poach on other persons' grounds, and he was committed until his fishing propensities should be cured.

Stories.—The following story is in circulation here. Two men in a chaise near Three Rivers, in Palmer, persuaded a young lady, when they were about to ride with them, they attempted to take from her a pocket-book containing money, and she, to save it, threw it into the bushes. While they were searching for it, she whipped up the horse and escaped. A pistol was fired at her, but the ball did not hit her. She reached home in safety, with a horse, chaise, and 400 dollars in the chaise, and no person has appeared to claim the property. This is a good story, but we presume there is not a word of truth in it.—Hampshire Gazette.

A New York paper relates a story of a man's having a snake in his stomach. At length the snake grew hungry and put his head out of the man's mouth, and by a bowl of milk, was enticed along, until a black snake upwards of four feet in length astonished the spectators. This story has been pronounced a hoax, but the paper in which it first appeared, affirms that it is true. This beats the sea serpent.

Bank Swindling.—The Washington Bank at Hackensack, N. J. chiefly owned by brokers in New York, has been swindling the public. It is said that about \$100,000 in bills are in circulation, and only \$2,000 can be found to redeem them. The president, cashier and some others, have been arrested.

Burglary.—The store No. 253 Grand street, New York, was entered on Tuesday night by removing the shutters, and nicely cutting out a pane of glass in the window, and a quantity of silk velvet, calico, silk cravats, pocket handkerchiefs, white thibet shawls, and other articles stolen therefrom.

Robbery.—A man with all the wages of his labor in his pocket, went to visit a female acquaintance near the Five Points, New York, to spend a social hour, he being at the time deeply under the influence of the intoxicating draught. While pleasantly conversing, his money, amounting to \$32, was very adroitly taken from his pocket by the lady, whom he did not suspect of dishonesty, and transferred to her glove. Missing his money, he charged her with the robbery, which she proudly repelled; but finding where, as he had supposed, part of it had been exchanged by her, he

brought her to the office, where, after an examination she was committed to prison for trial.

It appears, by the correct schedule of the fifth census of the U. States, that in every section of the country, except New England, the free males outnumber the free females. The excess of free females over the free males in New England is 24,638. Excess of free males in the Middle States, 58,844. In the Southern States, 10,536. In the Western and South Western States, 118,027. In the Districts and Territories, 8,979, making an excess of males over females, (in the Middle, Southern, Western, and South-western States, Districts and territories, of 195,176; and in the whole U. States of 181,488. In New York, the free males exceed the fair sex by 22,805; in Ohio by 31,068; in Pennsylvania by 20,538; and in Kentucky by 26,846. But in Massachusetts the females exceed the males by 13,314; in New Hampshire by 6,367; in Connecticut, by 3,556 and in little Rhode Island by 3,431.

Galligan's Messenger says—No man living can recollect so many disasters at sea within the same space of time, as have occurred during the last four months of 1833.

Wheat was offered and refused, at five shillings per bushel, at Leroy, N. Y.

George Turner, a laborer on the Columbia railroad killed himself by indulging too freely with liquor.

Gov. Davis, of Massachusetts, has appointed Thursday the 3d of April next, as a day of thanksgiving and prayer.

On Saturday last, a son of Mr. Norcross, of N. York, by mistake, took a quantity of arsenic, and though every means was taken to evade the effects of the poison, yet in a few hours he was a corpse. We will just remark that a few years since, we knew a little girl who took a solution of arsenic. Her mother in a moment caught her up and poured down a quantity of rancid oil. The child received no injury.

Cheap Antidote.—There is not a house in the country that does not contain a remedy for poison, if instantly administered. It is nothing more than two teaspoons-full of made mustard, mixed in warm water. It acts as an instant neous emetic. Taking this simple antidote known, may be the means of saving many a fellow creature from an untimely end.

A Congress of Nations.—The Portland Mirror is publishing an ably written series of numbers, on the importance of an international Congress, to adjust differences between nations, remove or prevent the occasions of war, and suppress the traffic in human souls, from which Africa has suffered an amount of wretchedness, which must be unknown till the account shall be settled by an unerring Judge in the light of eternity. This traffic commenced 300 years ago. The number carried from the coast of Africa, in British vessels alone, before the abolition of the traffic, was 38,000 a year. The trade promoted and spread the horrors of war, among the dark tribes of that continent. In the 300 years, forty millions were carried into bondage. The London Evangelical Magazine, estimates the number brought to a violent death or consigned to a hopeless bondage, in this period, at one hundred millions! Will not good men in this country and in Europe unite their efforts far more extensively than has yet been done for the redemption of Africa?—Southern Rel. Tel.

Surplus Revenue.—The value of goods entered at the Custom House on the 28th ult. was over half a million of dollars, almost all free.—N. Y. Daily Ad.

"The Anti-Spelling Book; a new system of teaching children to read without spelling," is advertised in London. A fellow editor remarks that many persons among us appear to have been educated on this system.

A very simple remedy for scarlet fever, is now using in New York, with good effect. It is simply a mixture of cayenne pepper, salt and vinegar used as a gargle.

Joseph Hubbard, a German emigrant, was hung at St. Louis, on the 31st ult. for murder.

MARRIED.

At Suffield, Maj. G. C. Owen, of Windsor, to Miss Delia Burbank, of Suffield.
At West Hartland, by Rev. Mr. Hemstedt, Mr. Eleazar Slocum, Jr. of Tolland, to Miss Lois Merriman, of Hartland.
At Oyster Point, Cumberland Co. N. J. on the 11th inst., Mr. Charles Oyster, merchant, of the vicinity of Reading, Pa. to Miss Margaret Oyster, daughter of Mr. Abraham Oyster, of Cumberland Co.

DIED.

In this city, on the 13th inst. Mr. Isaac N. Sweetland, late of Windsor, aged 46.
In this city, Mrs. C. Ripley, aged 38, wife of Mr. Oliver Ripley.
At Meriden, on the 12th inst. Titus Ives, Esq. aged 52. The deceased has been a member of the Baptist church for a number of years, and has maintained a christian character. The church with which he was connected, will feel his loss. He was a valuable member of society, an affectionate husband, and a kind parent. But while we feel our loss, there is a consolation in his death. A voice from heaven speaks to his weeping friends and relatives, saying, "Blessed are the dead who die in the Lord."—Com.
At Middletown, Mr. Thomas Greenfield, aged 75. He had been for many years a member of the Baptist church in that city, and we believe, that both in his life and death, he exhibited the graces of the Christian character.—Gaz.
At Torrington, Mrs. Ruth Dibble, aged 84.
At West Hartland, Miss Huldah Griswold, aged 32, daughter of Mr. Oliver Griswold.
At Goshen, Mrs. Emma R. Beers, aged 22, wife of Mr. Charles Beers.
At Colebrook, Mr. Daniel D'Wolf, aged 70.
At Ellington, Mrs. Susan Nash, relict of Mr. Ebenezer Nash, aged 85 years.

NOTICE.

THE Ministerial Conference of Fairfield County and vicinity, will be held at the house of Deacon Elijah Sherman, in Zoar, (Newtown), on Wednesday, the 16th of April, at 10 o'clock, A. M. Deacons and other brethren are respectfully invited to meet with us. The brethren are requested to make their calculations to stay two days, as the examination and ordination of brother Matthew Batchelor is contemplated on the 17th. Br. Robert Turnbull is appointed to preach on the evening of the 16th, and Br. Farnham Knowlton in case of failure. Subject of discourse, 1 Cor. vi. 19, 20.

SILAS AMBLER, Clerk.

BOOKS.

JUST RECEIVED AND FOR SALE BY

F. J. HUNTINGTON.

Geology of Scripture, by Geo. Fairholme, Esq.; in which the unerring truth of the inspired narrative of the early events of the world is exhibited, and distinctly proved, by the corroborative testimony of physical facts, on every part of the earth's surface.

Life of Patrick Henry, by Wm. Wirt.
Memoir of Mrs. Graham, by Rev. C. Bridges, M. A.
Memoir of Rev. John Cotton.

Bridge's Exposition of Psalm 119, as illustrative of the Character and Exercises of Christ of Experience. 1st American from the 6th London edition.
The Heart delineated in its state by Nature, and as renewed by Grace. By a Preacher of the Protestant Episcopal Church.—Rev. Hugh Smith.

POETRY.

From the Columbia Star.
ZION'S COMPLAINT.

Saviour, we have long been sighing,
For some token of thy care;
All our hopes and joys are dying,
We are sinking in despair.
Kind Redeemer,
Cheer, O cheer our drooping souls.

Sorrow, poverty, and coldness,
Press us with a heavy load;
Gone our love, and zeal, and boldness
In the service of our God,
God of mercy,
Shall we cry to thee in vain?

All around is full of sadness,
Sinners rage, and Christians sleep;
Zion has forgot her gladness,
And sits down in dust to weep.
Precious Saviour,
Shall we tune our harp no more?

Of the gentle spring assuages
Nature's cold and aullen gloom;
But with us tread winter rages,
And forbids our hopes to bloom.
Barren fig trees
In the vineyard do we stand.

Oh we are the showmen of heaven,
Sweetly fall upon the earth,
But to us no rains are given
To assuage our raging death.
All is dreary,
Dead are Zion's tender plants.

Must we, Lord, forever languish!
Must our tears forever flow?
Wilt thou not relieve our anguish,
And thy tender mercy show?
Smile upon us,
And our broken spirits heal.

Still thy grace we will rely on,
Still thy promise we will trust,
Thou wilt yet revisit Zion,
And revive her sleeping dust.
Thou art faithful,
Thou wilt hear thy children's cry.

Shall we then indulge in sadness?
Shall we doubt or disbelieve?
Let our hearts be filled with gladness,
Thou wilt all our wants relieve.
God is coming,
Lo! he comes to bless our souls.

From the Boston Recorder.
FUNERAL THOUGHTS.

Come, gather to this burial place ye gay:
Ye of the laughing eye, and glowing brow,
I bid you hither. She who makes her bed
This day "neath the cool turf with flowers beaded,
Was one of you. Time had not laid his hand
On her or feature, nor the tide ebb'd
Which left her juncos bosom, bearing nought
For death to do, save what the zephyr's sigh
Doth for the flickering taper. No—her cheek
Sham'd the fresh rose-bud; in her eye was light
Which glad hope kindled,—in her footsteps grace,
Song on her lips,—affections in her heart,
Like young doves nesting.

—Yet from all she turn'd,
All she forsook, unclasping her soft hand
From fond and weeping friends, with such a smile,
As if she were the gainer. To lie down
In this dark pit she cometh. And ye ask,
Where is the gain? Be silent,—till the dirge
Hath pour'd its sadness, till the hallow'd lip
Hath of the "resurrection and the life"
Devoutly spoken.

Dust to dust doth cling.
Ashes to ashes. But ye still inquire
Where is the gain? Go to your homes ye gay!
Go to your secret chamber, and kneel down
And ask of God. Urge your request, as one
Who will not be denied. Prevent the dawn,
And through the night-watch seek.

—Then if ye gain
A faith whose anchor is not Calvary's cross,
A faith whose breast a burden fall, and hear
On golden harp a welcome to the sky,
Say, will ye wonder that your blooming friend,
Though charmed with all the pageantry of earth,
Found blessedness in death?

BEAUTIFUL EXTRACT.

Oh, if there is one law above the rest
Written in wisdom—if there is a word
That would trace as with a pen of fire
Upon the unsmiling temper of a child—
If there is any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill—'tis human love.
God has made nothing worthy of contempt,
The smallest pebble in the wall of truth
Has its peculiar meaning, and will stand
When man's best monuments wear fast away.
The law of Heaven is Love, and tho' its name
Has been usurped by passion, and profan'd
To its unholiness through all time,
Still the eternal principle is pure;
And in these deep affections that we feel
Omnipotent within us, but we see
The lavish measure in which love is given,
And in the yearning tenderness of a child
For every bird that sings above his head,
And every creature feeding on the hills,
And every tree and flower, and running brook,
We see how every thing was "made to love,"
And how they err, who in a world like this,
Find anything to hate but human pride.

GOOD THOUGHTS.

A devout spirit emboldens and consecrates the
meanest pursuits of human life. The pious Mr.
Carter, an English minister of the puritanic age,
was once visiting one of his members, who being a
tanner by trade, was turning over some skins in the
vat, when his pastor came up behind him and tap-
ped him on the shoulder saying, "The Lord find
me so doing when he comes." The man turning
round replied—"Not tanning hides, I hope." Yes,
said Mr. Carter, "pursuing my honest vocation,
with his love in my heart." The presence of the
Lord in our thoughts, gives dignity and consequence
to the humblest pursuits. Some of the happiest be-
lievers are those who cheer their daily toil with the
hope of the Gospel.—*Narrator.*

In August last, we announced that a gentleman of
distinguished literary and religious character, who
had left this country for the Mediterranean, to be ab-
sent for two or three years, during which period he
expected to visit the most important places in that
part of the world, had engaged to send us a series of
letters, relating especially to matters interesting to
the religious community. We expected to have re-
ceived the first letter in the series as early as Novem-
ber, and why it has been so long reaching us we know
not. As the interest of its contents is not wholly de-
pendent on its date, we give it below.—*N. Y. Obs.*

VOYAGE OF U. S. SHIP DELAWARE 74.
SEPTEMBER 10, 1833.

The necessity of keeping a newly shipped crew
in frequent exercise, in the several duties of their
situation, has afforded a full opportunity to our pas-
sengers of witnessing the entire economy of a man-
of-war; and of becoming familiar with the scenes
exhibited in a preparation for battle, and the dis-
tribution of the men, the management of the guns,
boarding-pikes, baton, axes, and different implements
of war in time of action. To a landsman, a ship of
the line, with her thousand souls, seems only like a
bee-hive full of uproar and confusion. But, in truth,
there is in every department of it and throughout
the whole, the most perfect arrangement and sys-
tem. Every one is classed, named, and stationed;
the duty of each is clearly defined, and the whole
order of a day, equally with any special duty of an
hour, accomplished with much of the regularity and
exactness of a machine operating by as many
wheels.

Almost every day has been made, in this man-
ner, to furnish, for an hour or two, active and ne-
cessary exercise to the crew, and amusement to the
passengers; and once, during a calm, the roar of
our cannon was added for the morning, to the evolu-
tions in working the guns, to test the skillfulness
of the officers and men in the pointing and elevation
of the pieces, by firing at a target, formed of a cask
carried to a proper distance, by one of our boats.
It was one of the most animating and exciting days
of the voyage; and every shot told that "the stripes
and stars" need not fear to meet the flag either of
friend or foe, as they waive upon the deep.

It will be four weeks to-morrow, since we sailed
from the Hook. From light and adverse winds, we
have not made a short voyage, but in other respects,
the passage has been unequalled in its circumstan-
ces of prosperity and pleasure. While, with balmy
evenings and moonlight nights, the gay of our
number among the officers have amused themselves
on the quarter-deck, and those of the crew on the
forecastle, with music and dancing, the waltz, the
quadrille, the jig and the hornpipe, those of more
serious feeling and habits, of whom I am happy to
say, there are at least a few on board, have had
cause for thankfulness, in the moral regulations and
religious services of the ship. The first Sabbath
we were at sea, Capt. Ballard, when the ship's
company had assembled for the customary worship
of the morning, in a handsome address, fully ex-
pressed his sentiments and wishes—and strenuously
urged them upon the attention of the crew—on two
important subjects of morals; those of profanity
and the drinking of grog. He exhibited in a happy
manner, the evil connected with both; and while
the assurance was given, that swearing should be
punished according to the rules of the service, he
earnestly advised all who were in the habit of
drinking the governmental allowance of rum, to
cease drinking it, and take, in its place, the sum in
cash now authorized by the Secretary of the Navy,
to be paid to those willing to relinquish this ration.

The time has been, when profane on ship-
board, and intemperance on shore, were thought
almost essential qualities in an officer and a sailor;
and we need no other proof that a change, and no
unimportant one, has taken place in this respect,
than that thus presented by the commander of a
ship of the line, proclaiming to his officers and crew,
from the quarter-deck, the determination to punish
the one, not only as a habit entirely useless, but as
a vice degrading to the character of a gentleman,
and stigmatizing the other as the most prolific
source of evil and every debasing quality. Such
sentiments, from such a source, seldom fail of pro-
ducing a happy effect; and the general character
of the ship's company during our cruise, will prove,
I trust, that such has, in this instance, been decid-
edly the result.

In the thanksgiving and prayer, too, of a short
service every evening, at sunset, there is a moral
spectacle presented, on the deck of our noble ship,
grateful to the affections and refreshing to the spirit
of the Christian. This duty, though enjoined by
the rules of the navy, has not often been performed,
I believe, in our men of war. I was happy to find
Capt. Ballard disposed promptly and cordially to
adopt it; and its establishment, I have reason to
think, has met the approbation of all, while I know
it has cheered the hearts of many, both among the
officers and the crew. If public and united prayer
is ever a privilege and a duty in any association of
immortal spirits, it surely is to those who have com-
mitted themselves to the mighty deep, and whose
security and every blessing depends, humanly
speaking, in a special manner, on the protection and
favor of Him who alone "commands the winds and
the waves, and they obey him." And to me it is a
most desirable and becoming sight, to behold all on
board, of every rank, with the gathering shades of
evening, encircling the altar we have here
established, to lift up the hand and heart before
God.

The number of immortal spirits on board the De-
laware, is little short of a thousand; and whatever
the moral influence of the service may be upon the
affections of the soul, I can scarce imagine any scene
of the kind more impressive to the eye, than that ex-
hibited during it, by the order, the breathless qui-
etude, the attention and the seriousness of the varied
groupings of every rank and every station, as they
brought together. There are those who have been
affected even to tears by it, as from the poop, they
have cast their eyes upon the mass of uncovered
heads crowding the quarter-deck, around a banner-
covered altar—have witnessed the watches in the
tops, leaning, with eager ear, over the railing of
their lofty stations, to catch the hymn and the prayer
which, preceded and followed by a few strains of
sacred music from the band, occupy the ten minutes
of our devotion—and have beheld satisfactory evi-
dence in all around them, of the softening, harmoni-
zizing, and salutary tendencies of the appointment
which brings us all, once at least in twenty-four
hours, in silence and solemnity, in the presence of
our God.

The morning service, also, of the last Sunday,
furnished a picture with us well becoming "a Sab-
bath at sea." The day was bright and beautiful—
the ship in admirable order—the crew in holiday
dress, of white and blue—and our worship, ex-
ternals at least, marked with much that those who
serve their Maker in spirit and in truth, could wish
it to be. The sailor is reckless in his character, and
too often degraded in his vices; but still, has many
affections of the heart which bring him within the
pale of hope, where the means of grace and salva-
tion are presented to him. I have never yet been
a month on board ship, with the daily service of
prayer, and the preaching of the gospel on the Sab-
bath, without having heard breathed from some one
of the crew, under circumstances which did not
allow a suspicion of the sincerity of the individual,
the troubled question, "What shall I do to be saved?"

I have heard it, with no "uncertain sound," already
on board this ship; and would hope, even against
hope, that among the hundreds of thoughtless and
guilty spirits who float within her walls, there may
be at least a few, who shall yet, by "the washing
of regeneration and the renewing of the Holy
Ghost," be purified and sanctified, and made meet
for the kingdom of God.

We are now in the mouth of the English chan-
nel—expect to make the land in the morning; and,
if prospered, by this time to-morrow evening, shall
be safely moored at Chelbourg.

From the Am. Bap. Magazine.

A PASTOR'S NEW-YEAR'S GIFT.
Or, Suggestions over which Professed Christians
should meditate and pray.

The following suggestions were printed and presented
by a Pastor in Rhode Island, as a New-Year's Gift
to his people. They are so excellent, that we glad-
ly avail ourselves of the opportunity to offer them
to our readers.

I.—The way to secure the future, is, to improve
the present.

II.—Opportunities to do good, create obligation to
do it; he that has the means, must answer for the
end.

III.—Knowledge is power: seize every opportu-
nity, therefore, to discipline the mind, and to ac-
quire as much knowledge as possible.

IV.—In all doubtful cases, take the safe side,—
remembering that he who parleys with temptation
is lost.

V.—Prefer the duty you owe, to the danger you
fear.

VI.—Pray often, and you will pray often.

VII.—Choose rather to be saved in a rough sea,
than to be drowned in a calm river.

VIII.—God requires the service of the whole being.
Strive, therefore, for a pure heart—a clear mind—
and a sound body.

IX.—Let no impenitent husband, wife, child, or
friend, go down to death unwarned.

X.—Cultivate an enlarged benevolence,—re-
membering that you live in the nineteenth century!
Refuse no contribution to the cause of God, until
you have thought of the judgment.

XI.—Sow such seed while you live, as you would
be glad to eat the fruit of when you die.

XII.—Do what you can to induce others to do
what they ought.

XIII.—Watch, lest you go towards heaven by
your resolutions, and towards hell by your conduct.

XIV.—The work of faith consists in *holding fast*.
XV.—In dependence on the almighty and save-
reign grace of Jesus Christ, labor for a constant re-
vival of religion, that the Holy Spirit may dwell in
your hearts, and that he may pervade the entire
community around you.

XVI.—Let your love be firm, constant, and
glorious: not coming and retiring, like the tide;
but descending like a never-failing river; ever run-
ning into the ocean of divine excellency; passing
on in the channels of duty; and never ceasing to
be what it is, till it comes to what it desires to be.

XVII.—Rest not till you have evidence of in-
creasing sanctification. Hear, think, read, speak,
labor, and live, to be holy and useful.

Providence, Jan. 1, 1834.

MARTYRDOM OF ST. VINCENT, A

SPANISH MARTYR.

This Christian hero, was a native of Saragossa,
and the son of a distinguished magistrate. His
learning and eloquence early introduced him to the
notice of his diocesan Valerius, whose deacon he be-
came; and as that prelate was afflicted with an im-
piment in speaking, on him devolved the duty of
addressing the congregation from the episcopal seat.
His popularity reached the ears of Dacian, who
summoned both bishop and deacon before him, and
who committed both, heavily fettered, to the dark
dungeons of Valencia. Having passed some time
in this horrible abode, with food scarcely sufficient
to sustain life, both were again brought before the
tyrant, who, on observing their cheerful countenances,
which exhibited no marks of suffering, angrily de-
manded of the guards whether they had not dis-
obeyed his commands. On hearing that his orders
had been punctually performed, he heartily en-
deavored to seduce by an affected moderation, those on
whom severity had produced no visible effect. He
exhorted them to comply with the decrees of the
world's great masters, who insisted that the dignity
of the ancient worship should be restored, and the
gods every where honored by sacrifices.

Valerius attempted to reply, but seeing his em-
barrassed utterance, his young friend said,—"Fa-
ther, dost thou permit me to answer this judge?"
The other replied, "My son, I have long trusted
thee with the office of speaking, and I leave thee
now to justify the faith for which we are standing
here." In a discourse of surprising energy and
eloquence, the deacon then vindicated the unity of
God, and the divinity of Christ, and contrasted the
sublimity of the doctrines he professed, with the
puerile absurdities of paganism. He concluded by
asserting that entreaties, no less than menaces,
would be unable to make them guilty of idolatry.

The intrepidity of the advocate filled Dacian with
fury. "Let this bishop," he exclaimed, "be re-
moved hence; as he has disobeyed the imperial
edict, he is justly exiled: but for this fellow, who
to disobedience adds insult, a heavier punishment is
reserved. Apply the torture; dislocate his limbs,
and let him feel a rebel's punishment." The order
was promptly obeyed, and Dacian had both the
gratification to witness, and the barbarity to deride,
the agonies of the sufferers. The latter, whose
cheek blanched not, and whose lips uttered not one
word of complaint, regarding his persecutor with
that calm composure which proved that his heaven
was already begun, merely replied,—"I have al-
ways wished for an opportunity of proving my at-
tachment to the religion of Christ; thou hast given
it me, and I am content." Mad with rage, the go-
vernor struck the executioners because they could
not force a single groan from their victim. "What?"
exclaimed the sufferer, with the most provoking cool-
ness, "dost thou too, wish to avenge me of these
brutal men?" Dacian now foamed at the mouth,
and roared, rather than spoke to them,—"Cannot
you extort one cry of pain from this man, ye who
have so often beat the most stubborn malefactors?
Is he thus to triumph over us?" Sharper instru-
ments were now brought; the flesh of the Christian
was torn from his bones, and his whole body pre-
sented the appearance of one vast wound. For a
moment, even the savage Dacian, was appalled by
the sight, softened. Young Christian, said he, hast
thou no pity for thyself? In the flower of thine age,
caust thou not be persuaded to avoid a horrible
death by one act of submission?" "Thy feigned
sympathy," replied the other, with the same unshak-
able tranquility, "affects me as little as the exquisite
torments thou causest me to feel. I will not deny
my Maker for thy idols of wood and stone. Thy
perseverance will fail sooner than my constancy."

The victim was next laid on an iron bed, the
surface of which was covered with sharp projecting
points, and a slow fire placed under it. His body
was pressed against the spikes, boiling liquids were
poured into his wounds; his bones were crushed
by blows with iron bars; in short, every species of
torture was employed that hellish cunning could

devise. Still the heroic sufferer murmured not.
At length, his mangled limbs having been dashed
on a bed of sharp flints, he felt that the moment of
his deliverance was at hand. In vain did the tyrant
order him to be laid on a comfortable couch, and
every effort made to restore him, that, on his re-
covery, human ingenuity might be taxed for the
invention of new torments: in a few hours he ex-
pired. His corpse was carried out to sea, and plung-
ed into the waves: it was soon washed on shore,
was found by some Christians, and secretly buried.
The report of his superhuman constancy was rapidly
spread throughout Christendom; and in the time of
St. Augustine, his festival was celebrated in every
Christian place.—*Lardner's Cyclopedia.*

From the People's Magazine.

THE HORN OF THE ALPS.

The Horn of the Alps is chiefly
known among us by the accounts we have heard of
the effect of its wild mountain music, in calling in
the cattle from their pastures; but it is also used
for a more noble purpose, namely, as a signal for
the performance of a solemn and religious cere-
mony.

When the sun has quitted the valley, and his
lingering beams still cast a glow of fading light on
the snowy summits of the mountains, the shepherd
whose hut is placed on the highest mountain peak,
takes his horn, and pronounces through it, as
through a speaking trumpet, the solemn injunction
to the world below,—*"Praise ye the Lord."* Every
shepherd in the neighborhood, as he catches the
sound, repeats, in succession, the same sentence at
the door of his cabin. Thus, perhaps, for a quarter
of an hour, the cliffs and rocky precipices fling to
each other the oft-repeated echoes of the sublime
"Praise ye the Lord." A solemn stillness succeeds
the last reverberation, and all kneel, bare-headed
and in silent devotion. When darkness rests on the
earth, and veils the towering mountains, the horn
again sounds; and a peaceful, social "Good night!"
is pronounced; this is repeated from rock and cliff,
till the distant echoes meet away, and the shepherds
then retire to the peaceful cabins. C. M.

HOW TO GET RICH.

If the following excellent rules which we cut
from the columns of an "old paper" were generally
observed—we should have less complaints of "Hard
Times."

Never be in bed at six in the morning, or out of it
at ten at night. The early riser is always in time
with his business, while the sluggard runs after it all
the day, and can never overtake it.

Mind your own business; if you have not enough
endeavor to get more, and do not intermeddle with
that of other people.

Out of every dollar you get, save one half if you
can—certainly one third.

If you hope for independence, keep out of debt.
The honor, the reputation, and the liberty of the
debtor, lie at the mercy of his creditor.

Be just before you are generous; never waste,
nor go in debt to make entertainments. "Fools
make feasts, and wise men eat them."

Plenty is but a degree short of profusion. Decent
frugality is the best method to attain the confidence
of wise men.

Credit is often a dangerous temptation, and the
means of destroying itself. Like health it is only to
be preserved by prudence and moderation.

Gluttony is the grave of gain. He that gorges
in a few hours the income of a week, must always
be poor, and ultimately a beggar.

ANECDOTE OF DR. PAYSON.

We are not certain but that an incident somewhat
similar to the following, is described in the memoir
of his life.

Once in the progress of a revival at his church in
Portland, after having repeatedly invited meetings
at his house, of those who wished to seek religion,
he one day gave an invitation to all those young
persons who did not intend to seek religion. Any
one who did not know Dr. Payson, would be sur-
prised to hear that thirty or forty came. He had
a very pleasant social interview with them, saying
nothing about the subject of religion, until just as
they were about to leave, he closed a very few
plain and simple remarks, in the following manner:
"Suppose you should see, coming down from
heaven, a very fine thread, so fine as to be almost
invisible, and it should come and very gently attach
itself to you. You knew, we suppose, that it came
from God. Should you dare to put out your hand,
and brush it away?"

He dwelt a few minutes upon this idea, until
every one had a clear and fixed conception of it,
and of the hardship which any one would man-
ifest, who should openly break off even such a tie.
"Now," continued he, "just such a slender, deli-
cate thread has come from God to you, this after-
noon. You do not feel, you say, any interest in re-
ligion; but by coming here this afternoon, God has
fastened on your little thread upon you all; it is very
weak and frail, and you can, in a moment, brush it
away. But you certainly will not do so. Welcome
it, and it will enlarge and strengthen itself, until it
becomes a golden chain to bind you forever to
God."—*Rel. Mag.*

From Dr. Payson's Select Thoughts, just publish-
ed.

When we look at the sun, we only perceive that
it is a bright and glorious luminary. But when we
behold the earth in spring, in summer or autumn,
clothed with luxuriant vegetation, adorned with
flowers, and enlivened by myriads of sportive, happy
beings; when we compare this state of things with
the rigors, the frost, the barrenness of winter, recol-
lect that the sun is instrumentally the cause of this
mighty difference, and reflect how gloomy and de-
solate our world would be, if wholly deprived of its
beams; we have far more clear and enlarged con-
ceptions of the value and excellence of this lumina-
ry. The sun is then, if I may so express it, glorified
in the earth, and admired in all the productions
and beneficial effects which result from his influence.
In a similar manner will Christ, the Sun of Right-
eousness, be glorified and admired in his people. It
will then be clearly seen how much mercy was ne-
cessary to pardon their sins; how much grace was
required to sanctify, preserve and glorify them;
how much wisdom, goodness and power were dis-
played in devising and executing the wondrous plan
of their redemption. They will not, therefore,
be admired, but Christ will be seen and admired in
them. The assembled universe will be ready to
exclaim, with one voice, how infinitely powerful,
wise and good must he be, who could transform sin-
ful guilty worms of the dust, into beings so perfectly
glorious and lovely!

Box Mor.—The late Dr. Barclay was a wit and
a scholar, as well as a very great physiologist.—
When a happy illustration, or even a point of pretty
broad humor occurred to his mind, he hesitated not
to apply it to the subject in hand; and in this way,
he frequently roused and rivetted attention, when
more abstract reasoning might have failed of its
aim. On one occasion, he happened to dine in a
large party, composed chiefly of medical men. As
the wine cup circulated, the conversation accident-
ly took a professional turn, and from the excitation

of the moment, or some other cause, two of the young-
est individuals present, were the most forward in
delivering their opinions. Sir James Mackintosh
once told a political opponent, that so far from fol-
lowing his example of using hard words and soft
arguments, he would pass, if possible, into the oppo-
site extreme, and use soft words and hard argu-
ments. But our unfledged M.D.s disregarded the
above salutary maxim, and made up in loudness
what they wanted in learning. At length, one of
them—tho' a pointer dog started from his lair
beneath the table, and *low-roared* so fiercely,
that he fairly took the lead in the discussion. Dr.
Barclay eyed the hairy dialectician, and thinking
it high time to close the debate, gave the animal a
hearty push with his foot, and exclaimed in good
broad Scotch,—*"Lie still, ye brute; for I am sure
ye ken just as little about it as any of them."*

PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to re-
ceive proposals for FIRE and MARINE INSU-
RANCE, at their office in State street a few doors
west of Front street.

This Institution was incorporated by the Legis-
lature of this State, for the purpose of effecting
FIRE and MARINE INSURANCE. Its capital is ONE
HUNDRED AND FIFTY THOUSAND DOL-
LARS, with liberty to increase the same to Half a
Million. The first named sum is all paid in or secured,
and the whole amount (\$150,000) is vested in Bank
Funds, Mortgages, and approved endorsed notes; all
which, on the shortest notice, could be converted into
cash, and appropriated to the payment of losses. The
Directors pledge themselves to issue policies on as
favorable terms as any other Office in the United
States, and by fairness and liberality in conducting
the business of the Company, they expect to gain the
confidence of the public. The following gentlemen are
Directors of the Company:—

Wm. W. Ellsworth,
Solomon Porter,
Jeremiah Brown,
Merrick W. Chapin,
James B. Hosmer,
Nathan Morgan,
Henry Hudson,
Roderick Terry,
Edward Watkinson,
Thomas C. Perkins,
D. F. Robinson.
Martin Cowles,
Martin Weles,
Henry Waernan,
Samuel Kellogg,
Daniel Hopkins,
Charles Sheldon,
Henry A. Perkins,
Horatio Alden,
Joshua P. Burnham,
C. H. Northam,
J. F. Robinson.

WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Secy.

DISSOLUTION.

THE co-partnership heretofore existing under the
firm of C. R. & J. F. COMSTOCK, Main street,
and COMSTOCK & CO., State street, is by mutual
consent this day dissolved.

All persons having unsettled accounts are request-
ed to call and settle them immediately, at the store of
Comstock & Co., Main street.

C. R. COMSTOCK,
J. F. COMSTOCK.

Hartford, Feb. 7.

CO-PARTNERSHIP.

THE subscribers have formed a connection in
business, under the firm of
Comstock & Co.

The Boot and Shoe business, in all
its various branches, at Wholesale and
Retail, will be continued at the old
stand of C. R. & J. F. COMSTOCK,
on Main street, and at the store in State street.
Thankful for past patronage, they solicit a continu-
ance. Measured work will be attended to with care
and despatch.

C. R. COMSTOCK,
J. F. COMSTOCK,
DANIEL TOWNSEND.

Hartford, February 8.

NEW YORK AND HARTFORD

STEAM BOAT LINE.

FARE, \$3.—MEALS EXTRA.

The WATER WITCH, Capt.
Vanderbilt, leaves Hartford from
foot of State street, every Wed-
nesday and Saturday, at 2 o'clock,
P. M. Returning, leaves New York every Monday
and Thursday, at 4 P. M.

The NEW ENGLAND, Capt. Sanford, leaves
Hartford Tuesdays and Fridays. Leaves New York
Wednesdays and Saturdays.

The CHIEF JUSTICE MARSHALL, Captain
Howes, leaves Hartford, Mondays and Thursdays.
Leaves New York, Tuesdays and Fridays.

Freight taken in the above boats at the usual prices.
Stages will be in readiness on the arrival of the boats
at Hartford, to convey passengers to Massachusetts,
N. Hampshire and Vermont.

H. BRAINARD, Agent.

Hartford, March, 1834.

NEW AND VALUABLE

BOOKS.

JUST RECEIVED, AND FOR SALE

By F. J. HUNTINGTON,